

he is sanguine enough to hope will be Christian. On such a view all extortion is to be avoided by Christians. But capital and credit are indispensable ; the financier is not a pariah, but a useful member of society ; and lending at interest, provided that the rate is reasonable and that loans are made freely to the poor, is not *per se* more extortionate than any other of the economic transactions without which human affairs cannot be carried on. That acceptance of the realities of commercial practice as a starting-point was of momentous importance. It meant that Calvinism and its offshoots took their stand on the side of the activities which were to be most characteristic of the future, and insisted that it was not by renouncing them, but by untiring concentration on the task of using for the glory of God the opportunities which they offered, that the Christian life could and must be lived. basis .QJLurban industry

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.commercial enterprise that the structure of Calvinistic Social ethics was erected. Upon their theological background would be a tedious to enter. But even an amateur may be pardoned, if he feels that there have been few systems in which the practical conclusions flow, by so inevitable a logic from the theological premises. " God not only foresaw/

Calvin wrote,
"the fall of the first man, . . . but also
arranged all
by the determination of his own will." ¹¹
Certain
individuals he chose as his elect,
predestined to salva-
tion from eternity by " his gratuitous
mercy, totally
irrespective of human merit " ; the
remainder have
been consigned to eternal damnation, " by
a just and
irreprehensible, but incomprehensible,
judgment. ¹¹ ^M
Deliverance, in short, is the work, not of man
himself,
'who can contribute nothing to it, but of an
objective
Power. Human effort, social institutions, the
World" of
culture, are at best irrelevant to salvation,
and at worst
mischievous. They distract man from the
true aim of his
existence and encourage reliance upon broken
reeds*